

Dr. DANIEL FEATLEY *revived.*  
OR THE  
**FAITHFULL**  
**SHEPHEARD.**

A Sermon Preached at the Consecration of  
three Bishops, the Lords Elect of *Oxford, Bri-*  
*stoll,* and *Chester,* in his Graces Chappell at  
*Lambeth, May, 9. 1619.*

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By that most Learned Pillar of our Church  
*Daniell Featley Dr.* in Divinity, Rector of *Lam-*  
*beth* and *Aſton,* Provost of *Chelſey-Colledge,* and  
Chaplain in ordinary to his late Majesty. Unto  
whom is Dedicated his large Volume *Clavis*  
*Myſtica.*

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And now Reprinted at the sole charge of *George*  
*Vineing,* sometimes Servant to the right Honourable  
*Henry Earl of Manchester,* Lord Privy  
Seal, Deceased:

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L O N D O N,  
Printed in the Yeer. 1661.



DR DANIEL FEATLEY RECTOR

OF THE

# FATHFULL SHEPHERD

Common Pratched at the Consecration of  
the Bishop, the Lords Bish of Oxford, and  
in the Great Chapel at  
the University of Oxford

By the most Learned Pillar of our Church  
and University, Dr DANIEL FEATLEY, Rector of St. Andrew's,  
and Chaplain in ordinary to his late Majesty. Unto  
whom is Dedicated this large Volume (written  
by the same Author)

80:22

And now Reprinted at the late charge of George  
Featley, Rector of St. Andrew's, and Chaplain in ordinary  
to his late Majesty



## To the Courteous Reader.

Courteous Reader,

**H**erein is shewn the Originall and dignity of Bishops and the singular union between Regall, and Episcopall right and Authority: drawn from Constantine, after the Church begun to have a little vigor against the persecuting Arians. And because the works of this famous Author should be had in Endlesse remembrance by all Protestants, as he is and ever will be, to the terror of all Papists. And if any shall demand why I the Reprinter should take upon me to publish this famous Sermon: my answer is as ready as true, (because; for the sincere love that I bear unto the truth; and the Endlesse true love that I owe unto my Deceased spirituall Father, who begat me in 1624. out of blinde Popery from dumb'd and dead Idols; and brought me into the clear light, to serve the true and living God) that he may have  
A 2  
glory

To the Courteous Reader.

glory by it, and every Reader the benefit of it :  
I have thought no time so seasonable, nor  
none of all the Authors works so sutable as  
this small volume is, that all those who never  
knew his person, much lesse were conver-  
sant with him, or never read him in his large  
field of his manifold unparallel'd works, may  
herein have a most sweet taste of his worth,  
which may make them desirous to know him  
more in his larger works : so this small piece  
is to inform the ignorant, to reforme the ob-  
stinate, to conform the moderate : and to con-  
firm all to communicate in the Church of God.  
That all Christians may so do, is the hearty de-  
sires and daily prayers, of the meanest of the  
Sons of the Church.

G. V.

THE





THE  
FAITHFULL  
SHEPHEARD.

A Sermon Preached at the Consecration of  
three Bishops, the Lords Elect of Oxford, Bri-  
stoll, and Chester, in his Graces Chappell  
at Lambeth, May 9. 1619.

I P E T: 5. 2, 3, 4.

*Feed the flock of God which is among you, taking the over-  
sight thereof, not by constraint, but willingly: not for fil-  
thy lucre, but of a ready mind: not as being Lords over  
Gods heritage, but being ensamples to the flock. And when  
the chief shepherd shall appear, you shall receive a Crown  
of glory that fadeth not away.*

Most Reverend, Right Honourable, Right reverend, Right worshipfull, &c.



*Archilocus* a sharpening his quill, and dipping  
it in gall against *Licambes*; that his satiri-  
cal invectives might be more poignant, put-  
teth the pen in *Archilocus* his fathers hand,  
and by an elegant *prosopopeia* maketh him  
upbraid his sonne with those errors and  
vices, which it was not fit that any but his father should in  
such sort rip up. And *b Tully* being to read a lecture of  
gravity

*a Arist. Rh.  
c. 2.*

*b Orat. pro M.  
Cælio.*

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gravity and modesty to *Clodia*, which became not his yeers or condition, raiseth up, as it were, from the grave, her old grandfather *Appius Cæcus*, and out of his mouth delivereth a sage and fatherly admonition to her. In like manner (Right Reverend) receiving the charge from you to give the charge unto you at this present, and being over-ruled by authority to speak something of the eminent authority and sacred dignity into which ye are now to be invested; I have brought upon this holy stage the first of your ranke, and auncientest of your Apostolical order, to admonish you with authority both of your general calling, as Pastours set over Christs flocke; and your speciall, as Bishops set over the Pastours themselves: That in the former words, *iniqua* feed; this in the latter, *iniqua* *virtutes*, *bishoping*, or taking the over-sight of them. Both they are to perform,

- { 1 Not by constraint.
- { 2 Not for lucre.
- { 3 Not with pride.

1 Not by constraint: constraint standeth not with \* the dignity of the Apostles successors.

2. Not for filthy lucre: filthy lucre sorts not with Gods Priests.

3 Not in, or with Lord-like pride: Lord-like pride complyeth not with the humility of Christs Ministers.

As *Tully* the aged wrote to *Cato* the ancient, of old age; so in the words of my text *Peter* the *Elder* writeth to *Elders*, of the calling, life and reward of *Elders* in the Church of God.

- { 1 Their function is feeding, and overlooking Christs flock, enjoyed, ver. 2.
- { 2 Their life is to be a pattern of all vertue, drawn ver. 3.
- { 3 Their reward is a Crowne of glory, set before them ver. 4.

1 Their

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- 1 Their function *sacred*, answerable to their calling, which is *divine*.
- 2 Their life *exemplary*, answerable to their function, which is *sacred*.
- 3 Their reward, *exceeding great*, answerable to the eminency of the one, and excellency of the other.

May it please you therefore to observe out of the words,

- 1 For your instruction, what your function is.
- 2 For correction, what your life *should be*.
- 3 For comfort, what your reward *shall be*.

As the costly ornaments of Aaron were fastned to the Ephod with golden chaines of writthen works, so all the parts and points of the Apostles exhortation are artificially joyned and tyed together with excellent coherence, as it were with chaines of gold. This chain thus I draw through them all.

1 There are some of the Ministry fitter to be fed and led like sheep, than to feed or lead like shepheards; they are hunger-starved themselves, having no better provision than the Apostles had in the wildernenesse after Christs miraculous feast, *a few baskets full of broken meat*. Saint Bernard admireth at their Charity, saying, *they by whom the streams of heavenly doctrine flow to us, are of such superabundant charity, that they desire to empty themselves before they are half full, nay many before they have any drop of saving knowledge, and divine learning, most ready to deliver that which they never received, and teach what they never learned*. Such a one was that Bithynian whom Lactantius taketh up for taking upon him to cure dimme and dark eyes, when himself was stark blind. I find nothing whereunto I may fitter resemble them, than to squibs or small fire-works, which as soon as they take fire, never leave popping and shooting, and making a bidious noise, till all the powder be spent: so these having rammed a little stufte together, and being kindled

*Feed.*

*d Mat. 14.20.*

*e Tantæ charitatis sunt per quos nobis fluentia cœlestia emanant, ut antea effundere quam effundi velint, loqui quam audire paratiores, prompti docere quod nunquam didicerunt. Bernard.*

*f Lactant. divin. instr. l. 5. Cum cœcus ipse esset, alios illuminare suscepit in se.*

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dled with blind zeal, never leave shooting and spitting fire in the pulpit, as long as their poor provision lasteth. These men howsoever they are lyable to many other exceptions, yet all men will free them from the imputation which Felix laid upon Saint Paul & much learning hath made thee mad. And as secure are they from the danger of the killing letter, as the Poet in his witty Epigram playeth upon an ignorant Priest in time of Popery.

g *Act. 26. 24.*

h *Tho. Morus*  
in epig.

h *Tu bene cavisti ne te ulla occidere possit  
Litera, nam nota est litera nulla tibi.*

Thou hast taken good care that the killing letter shall not hurt thee, for thou knowest *never a letter* in the book. The measures of the Sanctuary contained twice as much as the common measures, the shekel of the Sanctuary weighed down two other shekels; to shew us that the gifts of a Pastor ought to carrie a *double proportion* to those of his flocke, else he had need to be fed himself; and is not qualified for this duty required in my text, in the first place, *Feed*

*The flock.*

2 Of those that are able to feed, some feed themselves, not their flock; like *Varus*, taxed by *Velleius Paterculus*, who came poor into a rich Province, but went rich out of the poor Province; making a very gainfull exchange, by leaving them the poverty he brought with him, and taking with him the wealth he found there. *Feed yee not your selves but the Flock.*

*Of God.*

3 Of those that feed the Flock, some feed not Gods Flock but Satans heard; teaching in *Conventicles* of Hereticks, or Schismaticks. Wasps have their hives as well as Bees, and Pirats have their Pilots as well as honest Merchants: be not ye like them; feed not the droves of Satan or Antichrist, but the *Flock of God.*

*Among you.*

4 Of those that feed the Flock of God, some feed not the Flock which is *among them*, they are *ἄλλοτεπίσκοποι*, Bishops in other mens Diocesses; they thrust their sickle into anothers harvest, and discharge without a charge: they may rightly say with the Spouse in the Canticles, *i They have made*

i *Cant. 1. 6*

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made me (or rather I have made my self) a keeper of vineyards, but mine own vineyard I have not kept. If the frogs k Seryphus could speak they would claim kindred of these men; for as those frogs in the Island where they are bred are dumb, and make no noise at all, but carried to any other Country, fall on singing or croaking, and never give over: so these are silent and quiet in their own cures, but when they are out of them none can be quiet for them: they who can scarce afford a Sermon in a moneth at their own home, making nothing of lecturing every day in the week abroad.

5 Of those that feed the flock of God which is among them, that is, preach painefully and powerfully, some are not Ἐπισκοποῦντες Overlookers; they that take the over-sight of their flock, they have not an eye to their life and manners, they never use the reine, or rather curbe of ecclesiasticall discipline; forgetting that in the Arke of God, together with the Table of the Testimony, and the Pot of Manna, the Rod of Aaron that budded was laid up: and that where David compareth God to a shepheard, he maketh mention both of his rod and staffe.

6 Of those that feed the flock of God that is amongst them, and take the over-sight thereof, that is, both rule well, and labour in the word, some deserve not the double honour, because they do it by constraint, not willingly, like those Calves, and Bullocks, and Rams, that were pulled and haled to the Altars of the heathen gods, wherewith m Pliny observeth that the Paynim deities were never pleased, nor gave good successe to them which offred such sacrifice unto them. Nature it self giveth a prerogative to that n honey which drops out of the combe, before that which is forced or squeezed out; and to that o oyle which sweats out of the Myrrhe trees, issuing from thence of its own accord, before that which runneth after pricking or incision. The noblest pallate wine is made of that liquor of the grape

aris. n Plin. nat. hist. l. 1. c. 15. In omni melle quod per se fluit, ut umq; quod appellatur acæron, maxime laudabile est. Not for filthy lucre. o Plin. nat. hist. l. 12. c. 15. Inciduntur bis, sudant autem sponte priusquam incidantur stacten dictam.

B

which

k Plin. nat. hist. l. 8. Ranæ multæ sunt etiam nunc in Seryphio insula, eodem alio transactæ canunt, &c.

Taking the over-sight thereof.

l Psal. 23. 4.

Not by constraint.

m Plin. l. 8. nat. hist. c. 45. Hoc quoque; noraturum est vitulos ad aras humerishominum allatos, non fere litare nec alienâ hostiâ placari deos, nec trahente se ab mustum, oleum.

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which spinneth out upon the smallest touch, without any violent pressure.

† Theog. gnom.

† πὰν γὰρ ἀναγκάσιον παρρηΐαν εἶναι ἔχει.

p Plat. in Bon.  
3. Re verà pace  
bonorum  
dicam, multi  
episcopatum  
desiderant,  
explendæ  
avaritiæ suæ  
causa, non quo  
communi  
utilitari ut eo-  
rum exposcit  
officium &  
nomen consu-  
lant: quæritur  
enim quantum  
reddat episco-  
parus, non  
quot oves  
pascuæ in eo  
sint.

r Ezek. 3. 17.  
Sonne of man,  
I have made  
thee a watch-  
man.

7 Of those that take the over-sight of the flock, *not by constraint but willingly*, some do it not freely, or of a ready mind, but for filthy lucre. The Eccho taught by Erasmus, rings this in the ears of the Laity, and they hear it briefer, *Quid venatur sacerdos?* καὶ δ' οὐκ. And p Platina giveth a touch thereof in the life of Pope Goodface the third; the first question is, after a man is chosen Pope, what is the Bishoprick of Rome worth? Filthy lucre carrieth such an ill favour with it, the precious oyntment of Aaron cannot take away the smell thereof: Covetousness is a spot in any coat, but a stain in the linnen Ephod: what so unfit? what so incongruous? nay what so opprobrious and scandalous, as for those who in Scripture are stiled Angels, and should like Angels, by continual meditations, and divine contemplations behold the face of God in heaven, to turne earth-wormes, and lye and feed upon very muck? How dare they deliver the holy Sacrament with those hands that have received bribes? or are defiled with the price of Blood? or are foul with telling their use-money? Holinesse (which of all other most befitteth our sacred calling) in the Greeke implyeth a contradiction to earthlinesse: ἁγιος which we render holy, is all one in that language as unearthly. If a glasse be soyled with dust, or besmeared with dirt, it reflecteth no image at all: in like manner if the minde be soyled with the dust of earthlinesse, the image of God cannot appeare in it; the fancie of such a man will represent no spirituall forme, conceive no divine or heavenly imaginations. If we seeke our own and not the things that are Jesus Christs, the Goods not the good of our flock, we lose the first letter of our name in the Prophet r Ezekiel, and of speculatores become peculatores, and are not to be termed predicatores but predatores. But I will not make this blot bigger by unskilfully going about to take it out.

8. Of

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8. Of those that feed, and take the over-sight of Gods flock that is among them, not by constraint, but willingly, not for filthy lucre, but of a ready mind, some carry themselves, like Lords over the flock, not as ensamples to their flock, they go in & out before them in a lordly gate, *in τὸ πρῶτον ἐκ αὐτῶν ἐκ τῶν*, *Concil. Carthag. 4.* in swelling pride, not in exemplary humillty, seeking rather to over-rule them with terror and violence, then rule over them with the spirit of meekness. These though they are put up in the highest forme, yet have not learned the first lesson in the schoole of Christianity, *τὸ πρῶτον κοινὸν αὐτῶν ἐξουσίαν.* *summus seculi typhus.* to be meeke and lowly *Mat. 11. 29.* in heart: neither understand they that divine graces, which are the plants of Paradise, are like to the tree in the Poet that beare golden boughes.

— u *Que quantum vertice ad auras  
Ætheras tantum, radice in Tartara tendit.*

u *Virg. Æn. 6.*

whose root was just somuch beneath the earth as the top was in height above it. The higher Gods Saint grow upwards to perfection, the deeper they take root downward in humility, considering that they have nothing of their own, but sin; and what a foolish and impious sin of pride is it, to be proud of sin? He that presumes on his own strength, saith holy *Austine*, is conquered before he fight. To repose trust in our selves, saith \* *Bernard*, is not of faith, but perfidiousnesse, neither breeds it true confidence, but diffidence. To be proud of knowledge, is to be blind with light: to be proud of vertue is to poyson himself with the Antidote: and to be proud of authority, is to make his rise his downfall, and his ladder his ruine. It is the darke soyle that giveth the Diamond its brightest luster: it is the humble and low, and obscure conceit of our own worth that giveth luster and grace to all our vertues and perfections, if we have any; *Moses* glory was the greater because his face shined, and he knew not of it.

Thus have I numbred unto you the severall linkes of the Apostles golden chaine of instructions for Pastors, now

\* *Bern. serm.*  
20. in *vigil.*  
*nat. dom.*  
*Sibimet ipse*  
*fidere non,*  
*fidei sed per-*  
*fidiz est, nec*  
*confidentiz*  
*sed diffidentiz*  
*magis, in*  
*semetipso ha-*  
*bere fiduciam.*



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Let us gather them together in a narrow roome.

1 Be not such as need to be fed but are able and willing to feed.

2 Feed not your selves but the flock.

3 Feed not the flock or droves of Antichrist, but the flock of God.

4 Feed the flock of God, not out of your charge, or without you, but the flock of God *which is among you.*

5 Content not your selves with feeding them onely with the word and Sacrament, but *over-looke them also,* have an eye to their manners.

6 Doe this not constrainedly, but *willingly.*

7 Not out of private respects, but *freely.*

8 Not proudly but *humbly*, not to shew your authority over the flock, but to set before them an ensample in your selves of humility, meekness, temperance, patience, and all other vertues.

Thus feed the flock of God that is among you, thus rule those whom you feed, thus carry your selves towards those whom you rule, this give good ensample in your carriage; and when the chief Shepherd and Bishop of your souls Christ Jesus shall appear, you shall receive instead of a Crozier a Scepter, of a Miter a Crown, of a Diocesse upon earth a Kingdom in heaven.

You see I have a large and plentiful field before me, yet I purpose at this time to follow the example of the Apostles, x who as they passed through the corn field, *plucked only an ear or two, and rubbed them in their hands.*

To rub the first ear, that you may see what grain it yeeldeth. To feed, saith y Bellarmine, signifieth to rule with princely authority, to sway the scepter as a spiritual Prince over Christs flock; and to this purpose he alledgeth that text in the *Apocalyps*, 2. 27. *τοιμαυει* he shall feed (or rule) them with a rod of iron, hard feeding for Christs sheep; he had need to have an *Estridge's* stomach that can digest this interpretation here. Feed, not over-ruling *ver. 3.* that is, over-rule them, not feeding: this is as natural an interpretation.

x. *Matth: 12. 1.*  
y l. i. *de Rom.*  
pont. c. 15. In  
scripturis  
pascere passim  
accipitur pro  
regere, ut  
Psal. 2. reges  
eos in virga  
ferrea in Heb.  
est pasce  
מְרַעֵה  
*Apoc. 2: 27.*  
τοιμαυει  
יד? דא.



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pretation of this Scripture, as the glosse upon the word *statuimus* in the Canon law, *id est, abrogamus, or statuimus quod non*; we enact, that is, we abrogate; we command, that is, we forbid; we appoint this, that is, we appoint that this shall not be. If this be a right interpretation of this place, and the other parallel to it in Saint *z John*, then St. \* Bernard was in the wrong, for he infers the clean contrary from it; and which is most *considerable*, in a book of consideration dedicated to the Pope himself: Peter could not give thee that which he had not, what he had, that he gave thee, care over the Churches: but did he not also give thee dominion? heare what himself saith, not as being Lords over Gods heritage, but being made examples to the flock: least any man should think that this was spoken onely in humility, and not in truth, it is the voice of the Lord in the Gospel, Kings of the Nations beare rule over them, but it shall not be so with you; it is plain that Lord-like dominion is forbidden to the Apostles: goe too therefore now, and assume to thy self if thou dare, either the office of an Apostle, if thou be a Lord, or Lord-like dominion if thou be an Apostle. Howbeit I deny not that the word *ποιμαίνω* here used, sometimes signifieth to rule with Princely authority, and Lord-like command, both in Scriptures and prophane Writers: as a Homer stileth King Agamemnon *ποιμένα λαῶν* the Shepheard of the people: so God himself calleth Cyrus his b Shepheard; and which is very observable, Cyrus as if he had taken notice of this name imposed by God upon him before his birth, was wont usually to say, 'That a good Prince was like a good Shepheard, who can by no other means grow rich, than by making his flock to thrive under him; the prosperity of the subject is not onely the honour but the wealth also of the Prince. All this maketh nothing for the Popes triple Crowne, to which he layeth claime by vertue of Christs threefold pasce, or feed (*Joh. 21. 15, 16, 17.*) for neither doth *ποιμαίνω* originally, or properly, nor usually signifie to reigne as a King, especially when *oves mee*, or *grex domini*, my sheep, or the flock of God is construed with it; nor can

*z Joh. 20. 17.*  
\* Bernard. de  
considerat. ad  
Eugen. l. 2.  
I ergo tu & tibi  
usurpare aude  
aut dominans  
apostolarum,  
aut apostolicus  
dominatorum,  
&c.

a Hom l. 1.  
b Esay 44. 28.  
That saith of  
Cyrus, he is my  
shepheard  
c Xen. Cyr. p. 2. l.  
l. 8. τὸ πτε γὰρ  
ποιμαίνει  
ἐν δαίμονα  
κτλ. πρὸς τὰ  
χρηδαὶ αὐτοῖς  
καὶ βασιλείας  
ἐν δαίμονα  
πολεῖς ἐξ ἐλ-  
θρώπων ποι-  
ντα χηστῶναι  
αὐτοῖς.

it

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it be so taken here, or *Job. 21.* as the light of texts set together reflecting one upon the other will clear the point. For that which Christ enjoyneth *Peter, Job. 21.* that *Peter* here enjoyneth all Elders: the words of the charge are the same, *Feed my sheep*, there; *Feed the flock of God*, here. But Saint *Peter* enjoyneth not all Elders in these words to rule with soveraigne authority as Kings over the whole flock, or as Lords over their own peculiar: for this he expressly forbiddeth, *ver. 3.* therefore to usurpe authority over the whole Church, or to domineere over any part thereof, is not to feed according to Christs charge to Saint *Peter*, or Saint *Peters* to all Elders. What is it then? if you have reference to the Etymology *πρωτοκλητος* is ἐν τῇ πρώτῃ μέρει, to feed, as the word imports in the original, is to relide upon our cure, or abide with our flock, where the spouse is commanded to seeke Christ, & go thy way forth to the footsteps of the flock. And indeed where should the Sentinel be but upon his watch-tower? Where the Pilot but at the sterne? where the intelligence but at his orbe? where the Sun but within his ecliptick line? where the candle but in the candle-stick? where the diamond but in the ring? where the shepherd but among his flock? whom he is to feed, for whom he is to provide, of whom he is to take the over-sight, to whom he ought to be an example; which he cannot be if he never be in their sight. But because this observation is grounded only upon the Etymology, I will lay no more streffe upon it. The proper and full signification of the word is, *pastorum agere*, to play the good shepherd, or exercise the function of a Pastor, which consisteth in three things especially.

d Cant. 1.8.

- { 1 *Docendo quid facere debeant.*
- { 2 *Orando ut facere possint.*
- { 3 *Increpando si non faciant.*

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- 1 In teaching those of his flock what they ought to do.
- 2 In praying that they may do it.
- 3 In proving if they do it not.

All which may be reduced to a threefold feeding.

- 1 With the Word, *Jer. 3.*
- 2 With the Sacraments, *Apoc. 2. & Job. 6.*
- 3 With the Rod, *Micah 7. 14.*

*Jer. 3. 15. I will give you pastors according to mine own heart, that shall feede you with knowledg and understanding.*

To feed with the Word and Sacrament is the common duty of all Pastors, but to feed with the rod is reserved to Bishops: they are *Seraphims*, holding the spiritual sword of excommunication in their hands, to guard the tree of life: whose speciall office, and eminent degree in the Church is implied in the word *ἐπισκοπῶντες*, which the vulgar latine rendreth *providentes*, but Saint *Augustine* more agreeable to the Etymology, *supervidentes*, super-visors, or super-intendents. Yet this is but a generall notation of the name; every Bishop is a super-visour or over-seer, but every super-visour is not a Bishop. The Lacedæmonian Magistrates were called *Epori*, which is an equivalent stile to *Episcopi*: and *Constantine* the great spake as truly as piously to his Bishops; Yee reverend Fathers are Bishops of them that are within the Church, but I of them that are out of the Church: where your pastoral staffe is too short, I will piece it out and lengthen it with my scepter. *ἐπισκοπῶντες* in the most proper and restrained signification is to exercise Episcopal Authority (or perform the office of a Bishop) which consisteth in two things.

*e Aug. de civ. l. 19. c. 19. Supervidentes appellatur, ut intelligant se non esse episcopos qui præesse dilexerint, non prodesse. f Euseb. vit. Constant. ἐπισκοπῶντες.*

- 1 In ordaining.
- 2 Ordering.
- 1 Giving orders.
- 2 Keeping order.

Saint

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g Tit. 1.5.

Saint Paul giveth g Titus both in charge : for this cause I left thee in Crete, to ordain Elders in every Church, there is the first, to wit, ordination ; and to set in order things that are wanting, or διορθώσας, to correct things out of order, there is the second viz. ordering or reformation. Timothy likewise the first Consecrated Bishop of Ephesus is put in mind of these branches of his Episcopal function: of the first,

h 1 Tim. 5.22.

19.

1 ver. 20.

k ver. 22.

h Lay hands suddenly on no man : of the second, Again, an Elder receive not an accusation but under two or three witnesses ; i Them that sinne rebuke before all, that others also may fear. Fe not k partaker of any mans sinnes, to wit, by not censuring or punishing them. These two offices to be

most necessary in the Church, every mans reason and common experience will inform us. For how shall we have Ministers at all without Ordination ? and how shall we have good Ministers or people without visitation ? Now for Presbyters or Ministers, who are equal in degree to exercise authority one over the other, and lay hands upon themselves, and so to become their own ghostly Fathers, is to make

order it self a confusion. Therefore God in the law put a difference between the Priests and Levites : and Christ in the Gospel between the Apostles and Disciples ; and the Apostles after Christs death between Bishops and Elders.

Which the primitive Church kept so religiously, that to oppose it in practise was accounted no lesse them i sacriledge ; in doctrine, flat heresie. The first that I find ever to have

gone about to break down the partition wall between Bishops and Presbyters, was Aerius, a man like this name, was light and acry, easily carried away with the winde of ambition. For as m Apiphanius writeth, standing for a Bishoprick, and missing it, he invented this heresie to comfort himself ; and because he could not raise up himself to the high rank of Bishops, he sought to pull them down to his lower rank of Elders. What difference, saith he, is there

between a Bishop and Priest ? none at all, their order, and honour, and dignity, is one and the self-same. But for this his sawcy malepartnesse he felt the smart of the Crosier staffe,

and

l Aſ. Concil. 1.

Chalced.

Ἐπίσκοπον

ὡς πρεσβυτέρου

βαθμῶν εἶναι

ἰσοουλίαν

ἴσιν.

m Epiph heres.

71. Cum epis-

copatus spe

excidisset Eu-

stathiopostha-

bitus ut se

consolaretur

hanc heresem

excogitavit.

πρεσβυτέρου;

ἴσιν διαλλα-

τῆς ὁμοῦ τοῦ

Μία γὰρ τὰ

εἶναι, καὶ μία

τιμὴ, καὶ ἡ

αὐτοκρατία.

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and for *ranking* Bishops among Presbyters or Elders, he was himself *ranked* among hereticks. God who made greater and lesser lights in the firmament, and set Angels in ranks one above another, hath erected an \* Hierarchy upon earth : which as he hath ever yet, so I hope he still will to the end of the world establish and support and propagate it, as it hath wonderfully supported and propagated the Church. The bounds thereof extended by the preaching, and kept by the Government of Bishops ; the Hereticks and Schismatics in all ages suppressed by Councils and Synods of Bishops ; the Rubricks of Ecclesiastical Kalendars coloured with the blood of so many martyred Bishops, are sufficient evidence thereof. And as the Church soon after her first plantation exceedingly prospered under the shade of *James* Bishop of Hierusalem, *Titus* of Crete, *Timothy* of Ephesus, *Mark* of Alexandria, *Ignatius* of Antioch, *Antipas* of Pergamus, *Polycarpe* of Smyrna, and divers others ordained by the Apostles, or their immediate successors ; and in succeeding ages received her best sap and nourishment from the Greek and Latine Fathers, who for the most part were Bishops : so *Beza* himself acknowledgeth it to have been the singular happinesse of the Church of England, which he prayeth may be perpetual, that this reverend and sacred order hath yeilded not only famous Martyrs, but also most excellent Doctors and Pastors, As the Poet blazing the virtues of the Emperour then reigning, said,

o Te volet invictus pro libertate Camillus.  
Si Cato reddatur, Cesarianus erit.

*Brutus* and *Camillus* and *Cato*, the greatest sticklers for the liberty of the Commonwealth, if they were now alive would turn Royalists: so we may truly affirm that the greatest enemies of Episcopal Jurisdiction, could not but approve of such Bishops as now sit at the stern in our Church. And what if all are not such? must the whole order suffer for their sake?

\* See King James his Cyne Cantio. Bilson his perpetual government. Bancroft his survey of the holy pretended discipline, &c. de episc. Dowdham his sermon at the consecration of the Bishop of Bath & Wells. Andrew opus posthum. Hallier defenc. ecclesiast. hier. l. 1. Aurelius vindicia censura tit. 3. de epis. & auratis. n Beza de grad. Min. evang. cap. 18: Non tantum insignes Dei martyres, sed etiam præstantissimos doctores & pastore. o Mart. epig. l. 1.

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Ovid. l. 1. de  
Art.

p *Define paucorum diffundere crimen in omnes.*

lay not upon all the fault of some. If one or other bud of *Aarons rod*, the Bishoprick of Rome and the dependants thereon, are turned into serpents, shall the whole rod be cast out of the Arke, and *Jonah's gourd* put in the place thereof? I mean the new sprung up *mushrome*, the Government of lay Elders; Elders whereof no Elder age of the Church ever took notice, and younger cannot tell yet how to *Christen* them: because they are a kind of epicœens, of both genders, plant-animals, partly Animals, partly plants: like a sort of Nuns at *Bruxels*, partly regular, partly secular; in the morning wearing the cowles and habit of Recluses, in the afternoon the feathers and other attire of Gallants. For they are Clergy-laickes, and Lay-clerkes: of their clergy they are, for they together with their Ministers ordain Ministers, and inflict Ecclesiastical censures; and yet laicks they are, for they may not preach nor baptize. Churchmen they are, for they bear rule in the Church; yet Churchmen they are not, for they may receive no maintenance from the Church. They are the Elders that rule well, and labour, not in the word, for such they will have intimated by *St. Paul*, yet the honour which their own Interpreters there expound honourable maintenance, is not due unto them. Spare me Men, Fathers, and Brethren, if I spare not them who go about to bereave us of our spiritual Fathers, qui seviunt in plagas & vulnera ecclesie, who seek to ruine the ruines, and spoile the very spoiles of Ecclesiastical dignity and distinction left among us. To place such Bats as these, rather mice than birds, must Christs Apostles and their successors be displaced, and all ranks of Ecclesiastical order confounded: is there any justice in this, to break all Crozier staves, and tread all Miters under foot, and teare all Rochets in pieces.

*Unius obnoxam & furias Ajacis Oilei.*

for

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for the usurpation and tyranny of one Bishop the Pope of Rome? By this reason take away the Reverend order of the Apostles for *Judas* sake, take away the sacred order of Prophets for *Balaams* sake, take away the soveraigne order of Princes for *Julians* sake, take away the glorious orbs of stars for the stars sake called *q wormwood* in the *Apocalyps*, q Apoc. 8. 11. may take away the highest regiment of Angels for *Lucifers* sake, & the rest of his faction, sometime in the highest order in heaven, but now reserved in chaines of darknesse till the great day.

This may suffice to be spoken of, and for your calling : two words of the two duties implied in the words, *ποιμαίνετε* and *ἐπισκοπεῖτε*, feed, and take the over-sight. You are Pastors and Bishops, make good your titles, feed as Pastors, take the over-sight of your Diocese as Bishops. The three orders in the Church, Bishops, Priests, and Deacons, resemble the three faculties of the soule, the vegetative, sensitive, and reasonable. For as the sensitive faculty includeth the vegetative, & *aliquid amplius* and somewhat more, to wit, sense ; and the reasonable implyeth the sensitive, & *aliquid amplius* and somewhat more, to wit, reason ; for a Priest implyeth a Deacon, & *aliquid amplius* ; and a Bishop implyeth a Priest, & *aliquid amplius*. Yee are (my Lords) both Bishops and Priests, and as you are invested into a double honour, so you have a double charge : as Bishops you are to *rule well* ; as Priests to *labour in the word* ; as Priests you are to preach, as Bishops to ordain Priests, and countenance Preachers : as Priests you are to smite simony and sacriledge, schisme and heresie, impurity and impiety, *gladio oris, with the sword of your mouth* ; as Bishops, *ore gladii, with the mouth*, that is, *the edge of the sword*, the sword of ecclesiastical censures which Christ hath put into your hand : bear not this sword in vain, be not pertakers of the sinnes of any of the Clergy, or bribes of the laity ; use this your sword for, not against the Church.

† *Non hos quæsitum munus in usus.*

C 2

† *Vig. An. 4.*

Hold



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Hold not too strict a hand over your too much oppressed Clergy; let it not be said of the clergy of your Diocese, as it was said of the Roman souldiers under *Severus*, that they were more affraid of their Captain then of the enemy. For as *St. Paul* speaketh to the *Corinthians*, if I make you sad who shall comfort you? so I may say to you, if you dishearten poor Ministers who shall comfort them, or stand for them? the laity? no, they take too much of the nature of the stone, from whence they have their name given them, *λαδς* from *λαδς*: if a faithful Minister of *Jesus Christ*, if a diligent preacher, that spends all his Oyle and Week, his body and soul to give them light, sue but for his dues, especially if he mutter but a word against their great *Diana*, their sacrilegious customes, which oft deprive the Ministers of the Gospel of nine parts of the Tenth, and leave them but *decimam decime*, the tenth of the tenth: they will all fall upon him, and unlesse your power and authority relieve him, grind him to powder. They use their godly Preachers, whom the world cannot parallel, as the Hawk in *Hesiod* dealt with the melodious Nightingale, if they plum them and devour them, *καῖτες αἰδύς*, although they be the sweetest singers of *Israel*. Many of them after they have spent their strength in preaching in season and out of season, catechizing and lecturing on the Lords day, and on the week dayes, may truly say as *Synesius* sometimes complained that they carried nothing away from their parishes or cures, but *bonam conscientiam & malam valetudinem*, a good conscience, and an ill crazed body.

No more of *ἐπισκοπῆς*, taking the over-sight: but a word of *τροφαιότης*, feed, lest whilest I exhort you to feed, I detain you from better feeding, viz. upon the blessed Sacrament now set before you. As in Churches and Noblemens Halls, where there hang great Candlesticks with many branches, the lights are first let down to be tinded, and when they are fully lighted, then they are drawn up by degrees to give light to the whole room: so our Church first sendeth her sweet wax lights, made and formed in private schools, down to the Universities to be tinded, and when they

*λαδς* signifieth  
people, *λαδς*  
stone.

*Hesiod. op. &  
lies, l. i.*



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they are fully enlightned with knowledge, then draweth them up by degrees, first to pastoral charges, then to dignities, Deanaries, and Bishopricks; not that then they should be put out, but to the end that as they are set higher they should give more light. You are, Right Reverend, the *silver Trumpet of Zion*, whom God lifteth up on high that you may sound the louder and *shriller*, as bells are hung higher in the steeple, that they may be heard further. Let it be never said of you as it was of *Saul*, that *when he came to the high places he made an end of prophesying*. The more God hath honoured you, the more you ought to honour him; the higher Christ hath preferred you, the more you ought to love him, and shew this your love by your treble diligence in feeding his sheep. To which end these words, *Peter lovest thou me? feed my sheep, &c.* are by the order of our Church appointed to be read for the Gospell at your consecration. I grant you feed many ways: you feed when you appoint pastors to feed, you feed when you instruct them how to feed, you feed when you censure them for not feeding their flocks, or not feeding them with wholesome food, you feed in a Synode when you make good Canons, you feed in your visitations when you encourage good Ministers, and reform abuses in the Church; lastly, you feed at your tables when you keep good hospitality. And after all these manners the Apostles and ancient Fathers fed; yet they thought themselves in danger of a *ve*, or curse if they fed not by preaching the Gospel in their own persons. *Wo be to me, saith St. Paul, if I preach not the Gospel.* Saint Gregory was a Bishop himselfe, and that of a very large and troublesome Diocesse (for he was Pope of Rome) yet he deeply chargeth Bishops with this duity, thus inferring upon Christs words to Peter, *lovest thou me? feed, &c.* *u If care and diligence in a pastoral charge be an argument, and certain evidence of the love we bear to Christ, whosoever furnished with gift, and abilities thereunto, refuseth to feed Christs flock, is to be taken pro convicto, that he bears no good affection to the chief Pastor and Bishop of our souls.* If the love of

Christ

1 Cor. 9. 16.  
u Greg in verb.  
evang. secundum Iohann. Si dilectionis argumentum est cura pastoralis, quisquis virtutibus polletens gregem Dei renuit pascere, summum pastorem convincitur non amare.

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Christ constrained us not to stirre up the grace of God in us, which we have received by imposition of hands, and even like lambes to spend our selves to give light to our flockes, yet methinks the excellency of this function should inflame us thereunto. Where can we fix our thoughts with more delight and contentment than upon heaven and heavenly objects? how can we put our tongues to a better use than to declare the word of life? to preach the Gospell of the Kingdome? to sound out our makers praise? how can our hands be better employed than about the scales of grace? Hear Saint \* Chrysostome open his golden mouth, and weigh his words in the scales of the sanctuary; See: thou not, saith he, how thine eyes water whilst thou stayest in the smoake, but are cleared and refreshed if thou go out into the open ayre, or walkest a turn in a pleasant garden? so the eye of our mind is cleared, and our spirituall senses much revived by walking in the garden of holy Scriptures, and smelling to the flowers of Paradise; but if we run about in the smoake, that is, busie our selves about earthly affairs, we shall shed many a tear, and be in danger of quite losing our sight.

I will conclude, and briefly represent all the principall points of the Apostles exhortation to your view in one type of the law. In the Ark of the covenant there was the rod of a Aaron that budded, and about it a Crown of gold. By the rod of Aaron you easily apprehend the Priests office or pastoral charge: the buds of this rod, or parts of this charge are two, feeding and overseeing; which ought to be performed not by constraint, but willingly, as the buds were not drawn out of Aarons rod, but put forth of their own accord. And herein we are not to respect our own good, but the good of our flock: we must do nothing for filthy lucre, but of a free mind to benefit others, as the rod of Aaron bare not blossomes or fruit to, or for it self, but to, and for others. By the fruits of Aarons rod you may understand the good life of a faithfull Pastor, who is to be an example to his flock; this fruit enclineth him to true humility opposite to Lord-like pride, as the fruit of a tree weigheth the branches,

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branches down to the earth. Lastly, by the Crowne above the rod, and round about the Ark, is represented the reward of a faithful Shepheard and vigilant Bishop You have the embleme of your office, the word or Motto shall be *Germi-  
net virga Aaronis, Let the rod of Aaron blossom in your  
mouth by preaching the word, and bud in your hands by the  
exercise of Ecclesiasticall discipline, and bear fruit in your  
lives by being ensamples to your flock, and the crown above the  
rod, and about the Ark shall be yours, as it is promised ver.4.  
And when the chief shepheard shall appear, you shall receive a  
crown of glory that fadeth not away; "Which God the Fa-  
"ther grant for the price of his Sonnes blood, to whom with  
"the holy Spirit be all honour, glory, praise, and thank-  
"giving, now and for ever, Amen.*

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*FINIS.*

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